Science -- The Ally of Religion

A SERIES OF THREE SERMONS

BY

THE REVEREND

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> If ye continue in my word then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free.—John 8:31 and 32.

One of the regrettable episodes of history for the past four hundred years has been the so-called conflict between science and religion. It is all the more to be deplored because it was entirely unnecessary.

This morning I am directing my remarks more particularly to the young people in the congregation, because I wish to save them from the distress and anguish of mind that came to many of an earlier generation as we tried to adjust our religious thinking to the latest revelations of science.

An able investigator in this field, Dr. Andrew D. White, who for twenty years was the president of Cornell University, devoted a quarter of a century's study to this subject. He has summarized his findings in these words:

"There never has been a conflict between science and religion; there has been a conflict between science and dogmatic theology."

Let us examine these words "religion" and "theology" to understand their significance. Religion has been defined as "the possession or practice of religious beliefs." Theology is "the formulation of religious knowledge and belief—the intellectual presentation of the subject matter of religion." Now, religion precedes theology. There could be no theology without religion, just as there could be no science of Botany unless there were plants.

The conflict, therefore, never has been between the rank and file of Christian believers and science, but between theological leaders and the scientists. In earlier years, the warfare was one-sided, since all the power and authority was in the hands of churchmen, but as the centuries passed, science began striking back with increasing effectiveness, and the conflict became intensified and ever more bitter.

The function of science or of theology had never been clearly defined. They operate in separate and distinct areas, and with some common territory in which they overlap, but this fact was not known until after there had been nearly four centuries of struggle and opposition.

The conflict opened in the year 1616, when Copernicus announced his heliocentric theory of the universe: that the sun is the center of

the solar system and that our earth and the other planets revolve around it. At about the same time Galileo demonstrated the rotation of the earth on its axis.

Looking back over the centuries, it seems very strange to us that theologians should have become excited and angry at these scientific revelations, because they gave to man a vaster and nobler concept of God. No longer would they have to think of Him in limited ways. As a satirist put it, "God does not have to say to the sun every morning 'Get up and do it again'."

Unfortunately, however, the theologians of the seventeenth century were obsessed with a vast misconception, an error that has persisted right down to our own time. They believed that the Bible has the dual function of teaching spiritual truth and also recording definitive scientific facts. At this point most of the conflicts and antagonisms began.

The Sacred Congregation at Rome met with Pope Pius the Fifth, in 1616, to consider the proposition that "the sun is the center around which the earth revolves." They declared that this proposition "is absurd; it is false in theology, and heretical, because absolutely contrary to Holy Scripture." Yet in every parochial school in the world this doctrine is being taught today.

John Calvin joined the fray by denouncing the teaching of Galileo, that the earth revolves on its axis. He thought he had demolished the scientists when he quoted the first verse of the 93rd Psalm: "The world also is established that it cannot be moved."

Even the devout and saintly Sir Isaac Newton, one of the most Godly and reverent of men, did not escape the theological onslaught. They said "He has dethroned Providence—substituting gravity for God." But today religious people of every nation are proud to honor the memory of Sir Isaac Newton. On the house where he was born in England is a white marble plaque bearing this inscription:

> Nature and nature's laws lay hid in night
> God said "Let Newton be," and all was light.

One of the deplorable results of the theologian's efforts to make the Bible a text-book of science is that in the ensuing melee the deep, abiding, spiritual truths of the Scriptures were trampled upon. Some people in the seventeenth century were so affrighted lest the revelations of science would destroy their faith, that they could not be persuaded to look at the heavens through a telescope. Their counterpart is seen

in the modern-day Christians who greatly fear that the giant 200-inch-lense telescope which will soon be in operation may reveal astronomical secrets that will militate against religious faith.

I stood one night on the summit of Mt. Wilson, California, and looked through the most powerful telescope in the world. It was turned upon the constellation of Orion, which can be seen any winter night in the Southern sky. The telescope was directed at the star known as Betelgeuse. I was looking at that marvelous flaming body in the heavens, when the astronomer standing beside me said: "We measured Betelgeuse quite accurately in 1920 with the interfermometer, and we found that it is 260,000,000 miles in diameter." He continued: "Compare that with our earth, with its 8,000 miles in diameter, and it will give you an idea of its immensity." Then, pausing a moment, he said: "It is 32,500 times bigger than our world," and when I gasped with amazement, the astronomer added: "You see, science is compelling us to think great thoughts of God."

Now, it is not the business of science to teach religious truths, just as it is not the function of the Bible to teach science. Nevertheless, science by its revelation of the immensities of space and all pervading orderliness and harmony of the universe is teaching us larger conceptions of the Creator and His activities.

Jesus said: "Ye shall know the truth and the truth shall make you free."

The greatest liberating force in the world is truth—the truth about the universe and the truth about God. Both science and religion have the same goal of truth which they approach from different pathways, and any one who follows the path of truth, whether it be in scientific investigation or in religious pursuits, will find God at his journey's end.

It is hard for people to realize that there is no such object, entity, or concrete reality as science. Science is simply a well-tested method of compilation, verification, and observation. It is the collection of data, the verifying of it, and the comparison of similar results gathered where conditions are the same.

One thing a true scientist will never do: distort a fact to fit it into theory. They build their theories out of the facts as they observe them. The method of scientists is empirical, that is, it is by observation and experimentation, but there are many facets of reality that can not be known by the method of science. Professor J. Arthur Thomson acknowledges this. He says: "Science fishes in the sea of reality with a special kind of net—scientific methods—but there may be much in

the unfathomed sea which the meshes of the scientific net can not catch."

Take a scientist to the seaside and say to him: "What do you observe?" Looking at the water he replies: "Basically, I observe hydrogen and oxygen in combination—eleven plus percent hydrogen by weight and oxygen eighty-eight plus percent by weight. Our chemical description of it is H_2O."

Then you take a poet to the ocean side, Lord Byron for instance. You ask: "What do you see?" He answers:

> Dark-heaving, boundless, endless and sublime,
> The image of Eternity—the throne of the invisible.
> Thou goest forth dread, fathomless, alone.

Take a religious seer or prophet to view the ocean and ask him: "What thoughts sweep over you when you look out upon the deep?" He replies:

> They that go down to the sea in ships and do business in great waters,
> These see the works of the Lord and His wonders in the deep.

Now the poetic and religious approach are just as valid as the scientific and just as revealing of reality.

The scientific method of experiment and analysis is good in many fields, but has its shortcomings. Keats rebelled at the manner in which it robbed him of the rainbow's glory. It cannot be applied universally. Take, for instance, the business of romantic love. I shouldn't advise young people to employ the method of experimentation, observation, and analysis in this field. Used exclusively it will result in failure. A young student visited regularly the girl of his choice, and she welcomed his attentions until she discovered that he was so scientifically minded that as he whispered his endearments in her ear he kept his finger on her pulse to test her reactions. That is the scientific method, and it leaves much to be desired.

Sometimes poets become indignant at the method of analysis carried to extremes. Wordsworth writes:

> A fingering slave,
> One that would peep and botanize
> Upon his mother's grave.

The endless dissecting techniques of science against which the poets rebel would analyze a mother's face until its lines of loving solicitude are reduced to a matter of bones and muscles, sweat glands and nerve ends, overlaid by a covering of epidermis. Truly, there are more facts in life than are ~~not~~ embraced in many a scientist's philosophy.

Fifty years ago the intellectuals were shouting for the release of science from the domination of religion, but today every thoughtful person is becoming frightened at the revelations of science.

One of the best known scientists* of our time has described the situation like this: "Humanity is rather like an irresponsible and mischievous child who has been presented with a set of machine tools, a box of matches, and a supply of dynamite." The only trouble with this scientist's figure of speech is that it is not descriptive enough and somewhat inaccurate, since matches and dynamite are not an especially dangerous combination.

The scientists themselves are deeply disturbed today. I spent several hours with one of the physicists closely associated with atomic research, and he was greatly concerned about recent developments. Every scientist knows that unless man develops moral and spiritual restraints, he will perish in the atomic fires that science has kindled. He must learn obedience to the laws of God and to the Divine will, for only then can he live at peace with his fellows. Each of us has a part to play and an influence to exert to this end.

"If ye continue in my word" said Christ, "then are ye my disciple indeed, and ye shall know the truth and the truth shall make you free."

Amid the bewilderment and confusion of our time the personality of Jesus Christ towers in solitary majesty as the world's only hope for He is "the way, the truth, and the life."

On the day when the British and Canadian and American scientists cracked wide open the inexhaustible arsenal of solar energy, the scientists led us to the verge of a precipice into whose abyss we dare not look. Godless science and godless nations may lay waste the world, but a science that becomes the ally and the hand-maiden of religion, and that lays its trophies at the feet of Jesus Christ can transform the desert until it rejoice and blossom as a rose, and may well become the harbinger of a new and better day for all mankind.

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*Prof. Julian Huxley.

The Origin of the Universe

Are Science and Religion Opposed?

In the beginning God created the heaven and the earth.—Genesis 1:1.

The greatest disservice rendered to the Christian faith in the last four centuries has been done, not by the enemies, but by the friends, of our religion. A false conception of the Bible has alienated tens of thousands of intellectually honest young men and women, and driven them reluctantly into skeptical attitudes and ideas.

The doctrine that the Bible is a text-book of science has done incalculable harm, and has caused immense confusion in the minds of multitudes. It has enabled skeptics, such as Robert Ingersoll, to hold the Bible and Christianity up to contempt and derision, for it was not difficult for him and for others to prove that this contention is not true. But who reads Ingersoll today? He is hopelessly out of date, and he is out of date because we have laid hold upon sounder and truer conceptions of the Bible. When that happened, his argument collapsed of its own weight.

It is dangerous and reckless for any responsible Christian leader to say: "If science should prove this or that doctrine true, the Bible is false." Yet that statement has been made again and again in the last four hundred years. Not only the Church of Rome, but some of the Reformers, also, said that if the earth moves in an orbit around the sun, the Bible is untrue; if the earth spins on its axis, the Bible is untrustworthy; if there is a mysterious force in the universe known as gravity that holds the planets in their orbits, then God has been dethroned.

Copernicus and Galileo proved the first two propositions, which are accepted universally today, and the third has also been received and taught throughout the whole civilized world.

When religious leaders resort to sweeping and irresponsible statements, they discredit the faith which they seek to defend.

The pioneers of scientific research, such as Copernicus, Galileo, Newton, and others, were all men of profound religious faith and blameless life, and, yet, they were bitterly persecuted.

Even after the death of Copernicus, his relatives didn't dare inscribe his achievements on his tombstone, lest his grave be desecrated. On it was carved a simple prayer which reflected the Christian humility of the great scientist:

> I ask not the grace accorded to Paul, nor that given to Peter; give me only the favor which Thou didst show to the thief on the cross.

All such slogans as "We must choose between Geology or Genesis"; "We must choose between science or religion," are mischievous and harmful, for they present a false antithesis. It is "Geology *and* Genesis"; it is "science *and* God."

Kepler uttered a profound truth when he said to his friends that night after night as he looked through his telescope and read the secrets of the heavens: "I think God's thoughts after him." Yet, misguided men and women claim that we must go to the Bible for a knowledge of science. They have sought to wrest from its chapters a truer knowledge of the method and manner of creation than science offers us.

Now, the absurd lengths to which some theologians have gone is clearly revealed in the writings of Dr. John Lightfoot, Chancellor of Cambridge University. He lived in the seventeenth century. The venerable doctor declared that after a profound study of the sacred scriptures he established the following facts:

> Heaven and earth, centre and circumference, were created all together in the same instant and clouds full of water;

and that

> . . . this work took place and man was created by the Trinity on October 23, 4004 B.C. at nine o'clock in the morning.

There were people in his day ready to fight to the death with any one who challenged this fantastic assertion! Unfortunately for Dr. Lightfoot's theory, within a few years it was established that by the year 4004 B. C. there were ancient and highly-developed civilizations flourishing in the land of Egypt and in Ur of the Chaldees, the home of Abraham.

One wonders why people who look to the Bible for science do not stop to ask themselves this question: "If the Bible, and, particularly, the Book of Genesis, teaches science, what is the period of scientific knowledge with which it deals?" Is it the old Hebrew Cosmography?

The Ptolemaic concept of the universe? The Copernican theory? The Newtonian concept or is it Einstein's Relativity?

If the human race were dependent on the Bible for its scientific knowledge, then, for the greater part of history, it would either be an outmoded book or an inscrutable mystery according as it taught older or newer science. The strength and glory of the Bible lies in the fact that its function is not to impart scientific information, but to reveal God to man and to set forth a progressive spiritual revelation of the Divine Creator, culminating in the incarnation of Jesus Christ, His Son.

What basically are the affirmations of the Bible, and particularly the Book of Genesis, with regard to the universe?

The first is this: *The world, with its harmony and orderliness and rationality and all the teeming life that crowds our planet, came into existence through the creative activity of Almighty God.*

Secondly: *The goal and crown of creation and of the Divine activity is centered in man, made in the image of his Maker, and gifted with the power of holding fellowship with his Great Originator.*

These affirmations have nothing to do with the manner, that is, with the "*how*" of creation. Such is the prerogative of science. Religion answers the questions: *Whence? Whither? Why?* These are its field of inquiry. Into these issues of spiritual reality science has no vocation to inquire.

Nevertheless, scientists themselves tell us that by using the scientific method of observation and experimentation, they have arrived at the same place as the seers and prophets of the ages—the august presence of God. Many of these scientists are the leaders in their respective fields of research.

Sir Oliver Lodge, the eminent British physicist, writes: "Science does not deal with origins—not ultimate origins. It takes the universe as a going concern and tries to explore it."

Employing the scientific method what does he find?

"In the beginning—and certainly there was a beginning to the solar system and the world—there was the brooding of a divine Spirit, an infinite Mind at work, planning and executing."

One year before I came to the city of New York it was my very great privilege to welcome to my pulpit in Winnipeg one of the greatest living scientists. A congregation of twenty-five hundred heard his address, with amplifiers carrying his message to three halls of the church. He was Dr. Robert A. Millikan, who had been awarded the

Nobel prize for his tremendous achievement in isolating the electron. Dr. Millikan emphatically asserted that there is not a shred of evidence that science has ever undermined a basic religious truth, and that science and religion are sister forces working together for the advancement and the uplift of mankind.

Dr. Millikan has ever been the opponent of destructive skepticism. "The atheist," says Dr. Millikan, "is irrational and unscientific, because he asserts that there is nothing behind or inherent in all the phenomena of nature except blind force . . . denying as he does any purpose or trend in nature . . ." and any such denial, says Dr. Millikan, is a direct contradiction of the findings of modern science.

Now, I am not competent to evaluate the scientific methods by which men like Millikan and Sir Oliver Lodge and others reach these conclusions, but I am encouraged and strengthened in my own convictions to discover that they have arrived at the same point as I by an altogether different route.

What a magnificent panorama of creation is drawn for us in the Book of Genesis! It is sheer prose poetry, concluding time and again with the refrain "and God saw that it was good." The description of the universe is simple and primitive. If you wish to picture it symbolically, think of the old-fashioned butter dish that used to adorn our tables. The flat plate represents the earth, and over the flat earth was the dome of heaven, like the cover of the butter dish. On the underpart of the dome were set the stars and the moon and the sun, to give light on the earth. Under this vault stood man looking up at the solid firmament filled with lights like lamps suspended from the dome of a cathedral. There were three oceans, one that surrounded the flat earth, the other above the solid dome of the firmament, with openings through which rain fell upon the earth, and the third was underneath the earth.

> And God said, let there be a firmament in the midst of the waters, and let it divide the waters, and let it divide the waters from the waters.
>
> And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

The inspired writer of the Book of Genesis, using the thought-forms and the language of his day, has taught the human race an imperishable spiritual truth, that God is behind all creation, "the

brooding of a divine Spirit, an infinite Mind at work, planning and executing."

Remember that precious gifts are sometimes brought to us in ancient wrappings. We may be devoutly thankful that religious revelation is not concerned with the changing postulates of science.

Just at the moment Einstein's conception of a limited universe and curved space holds the field, but he would be a bold man who would dare affirm that this conception will not be profoundly modified, and, perhaps, even completely rejected within the next fifty years.

Science changes from age to age, but the Bible presents spiritual truths that belong to the ages and the eternities. They will never change, for they are a revelation of the will and purpose of the living God. In this Book, above all things else, is enshrined the personality and the message of Jesus Christ, God's final revelation to man. Here is one of the imperishable spiritual truths that He uttered:

> Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength; and thy neighbor as thyself.

Heaven and earth shall pass away, but these words shall not pass away and this law shall not be abrogated. When the memory of Ptolemy, Copernicus, Galileo, Kepler, Newton, Darwin, and Einstein will have faded from the minds of men, this spiritual law set forth by our Lord will shine forth with ever greater brilliance, as a beacon of truth, and as the goal and watchword of a united and peace-loving world. Whatever be the teaching of science as to the manner of creation, in God's unfolding plan remember always these majestic words from the opening chapter of the Bible: "In the beginning, God"—"the brooding of a Divine Spirit and infinite Mind at work, planning and executing"; at every stage of the process, God; in the end, God, bringing the whole vast drama to one glorious and resplendent consummation.

> That God, which ever lives and loves,
> One God, one law, one element
> And one far-off divine event
> To which the whole creation moves.

Science and the Origin of Man

> And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.

Last Sunday morning we emphasized the fact that the account of creation in Genesis is not chronological, biological, or geological; that in no sense of the word is it an attempt to give a scientific description of creation. It is a simple story, couched in the thought-forms of the people of the day in which it was written.

When one teaches a child, one employs words that the child understands. The story of creation in the book of Genesis was written for the childhood of our race. Nevertheless, as we have it, it contains a profound spiritual message, and with this we are dealing each week.

Whoever can not believe that the record of the book of Genesis is inspired except it teaches scientific information, has not learned the first principles of Divine revelation.

How swiftly science changes its teachings from hypothesis to hypothesis, from theory to theory! During the first decade of this century, in all colleges and schools the theory of gravitation was taught. We were all brought up on Newton's falling apple. We came to think that that theory was as firmly grounded as truth itself. Then came Einstein. He said we must profoundly modify our concept of gravitation. He even dared to offer a new explanation of the falling apple. "It fell," he said, "not because there was a mysterious force pulling it downward, but because space is curved by the presence of the great mass of the earth, and the apple took the line of least resistance." If you throw a handful of marbles on the floor of a room, and you discover that they all run to the centre, it might be that a mysterious force is attracting them. A more likely explanation, however, is that the floor is curved toward the centre.

Einstein said: "I am confident that if a photograph were taken during an eclipse, it would be found that a ray of light coming from a star and passing near the sun on its way earthward, will be bent toward the sun, because space will be curved at that point." At the time of the next eclipse, photographs were taken. Sure enough, the ray of light coming from a star was bent toward the sun.

But Einstein goes beyond this. He startled the scientists by declaring that we are living in a finite universe. If a projectile were fired

into space, with enough energy back of it to carry it on indefinitely, it would come right back to the place where it started.

Now the mathematicians are beginning to calculate the distance in light years around the majestic curve of the entire universe.

Sir Arthur Eddington says that light traveling at 186,000 miles per second will complete the circuit of the universe in one billion years. Then he adds: "If this is finitude, it is the kind of finitude which bludgeons the mind into stupefaction."

We had thought we were beginning to understand the universe, or that at least we saw a glimmer of light, with the steadying influence of Newton's law of gravitation, but now Einstein plunges us into bewilderment again.

You may recall that on Newton's birthplace in England is a tablet which bears two lines from Alexander Pope:

> "Nature and nature's laws lay hid in night.
> God said, 'Let Newton be,' and all was light!"

but J. C. Squire has added to that a satirical and humorous couplet:

> "It did not last: the Devil howling 'Ho!
> Let Einstein be,' restored the *status quo*."

How true are the words of one of our ablest scientists, Dr. Whitney: "The best scientists have to recognize that they are just kindergarten fellows playing with mysteries; our ancestors were and our descendants will be."

How grateful we ought to be that the Bible does not deal with the changing postulates of science, and that its message is not cast in the ever altering scientific mold, but is based upon spiritual truth.

Now, when we turn to the book of Genesis and read its account of the creation of man, we are not surprised to find that it is altogether devoid of scientific teaching. It is a simple, primitive, poetic, and profoundly religious record of man's origin.

> And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

In other words, man is composed of dust and divinity. His body has come from the dust, and it will go back to the dust again.

Scientists have demonstrated that all of the elements found in the body of man come from the dust of the ground that he tramples beneath his feet. The Genesis account pictures God molding the body of man

very much as a potter molds a vessel of clay and water. It is a primitive conception for the primitive people to whom it was first given, but that ancient story enshrines a dynamic truth—that man is divinity as well as dust; that God breathed into him His own spirit and made him in His own image. The Divine Image is not to be found in the body of man, but in his mind and spirit.

Scientists have written a great deal in the past seventy-five years about the physical kinship of man with all the rest of creation. Even the book of Genesis confirms that man and the animals had the same origin, that they all sprang from the dust, but the Bible doesn't stop there. It goes on to affirm the divine origin of man's spirit.

The anatomists, the biologists, the physiologists, the embriologists have each in turn produced evidence that testifies to man's kinship with the rest of creation. The last word has not yet been spoken on that subject.

One has only to study the distinct cleavage of thought among the scientists themselves to see how diverse are the conceptions they hold of man's origin. For instance, read the works of Darwin and then read the views of Henry Fairfield Osborn, the American scientist, and you will see how diametrically opposed they are in several important areas.

In the meanwhile, intelligent Christians will await the report of the scientists with equanimity, with complete composure, and without a trace of fear. No true Christian is ever afraid of science. He will not fear what any branch of learning may reveal. If the time ever comes that science can produce evidence of the route of man's physical origin —evidence which can be conclusively and incontrovertibly proved, the intelligent Christian will accept the result without a tremor of anxiety, because religion is not concerned with that which is of the earth earthy, but with that which is "likest God within the soul." Whatever be the physical route by which man has arrived at his present stature, his responsibilities remain undiminished, his rights unimpaired, and his immortal hopes unclouded.

That man has been made in the image of God is abundantly proved by his remarkable mental and spiritual endowments. When any one intelligently studies a painting, such for instance, as the *Sistine Madonna*, by Raphael, there is always a communion of mind of the beholder with that of the artist who painted the picture. Unless there is that kinship between them, it is a waste of time to try to find what the artist's message is.

Likewise, as man looks out upon creation, there is a communion

between his mind and the mind of the Creator—a kinship and understanding. God's laws, God's work, the harmony and the rationality of the universe, bring to man a thrill of joy comparable to the divine rapture that is recorded in the Book of Genesis:

> And God saw everything that he had made,
> And behold it was very good.

The British scientist, Sir James Jeans, is aware of this affinity, for he wrote: "The universe shows evidence of a designing or controlling power that has something in common with our own individual minds."

Has it ever occurred to you that the universe never would have been complete without man? If man had not emerged and looked out upon it, the universe would have remained blind to its own marvels and its own beauty. Man provides the eyes with which the universe beholds and enjoys itself. Until man came, there was no creature in all the created universe that enjoyed the wonder of it. The glory of the morning broke upon many a lovely valley, the dew sparkled like diamonds on the grass, the mountain peaks towered majestically, holding up to heaven their burden of untrampled snows, and prairie sunsets flamed in scarlet splendor across the Western skies, like the trailing garments of God, but no eye beheld it and no heart bowed in reverence. And God said in effect:

> Let us make man in our own image, after our own likeness, with power to behold the universe and to see that it is good.

So God created man in His own image, with the capacity of enjoying and appreciating beauty, and with a mind whose thoughts "wander through eternity." Then came a night when a spiritually-minded man looked up thoughtfully into the starry sky.

Feelings of awe and reverence swept over him, and he said:

> When I behold Thy heavens—the works of Thy fingers, and the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him? Thou hast made him but a little lower than God.

As the Creator beheld the awakening spirit of man the heart of God was glad.

Now we see man with ever-growing intelligence standing on this little ball of earth, looking out into the vast expanse of space, measuring the distant suns and planets with the interfermometer, weighing them by means of the laws of physics, analyzing their chemical composition with the spectroscope, and exploring their secrets with tele-

scopes that bring increasing vistas of the heavens into his ken. Yet all the while he knows that deep within himself there is something more profound and more wonderful than all the stars of the heavens, for he has been gifted with powers that link him to the Infinite.

Is it not noteworthy that scientists, using the methods of observation and analysis, have found themselves in complete agreement with the spiritual record of Genesis?

Here is a statement drawn up by fifteen notable men of science, including Robert A. Milliken, Michael Pupin, Henry Fairfield Osborn, and others:

> "It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through the inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers."

Surely this is an echo of the words of Genesis:

> The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Years ago, while browsing through some old magazines I came upon an incident quoted from an archeological journal. The story was told of certain excavators who had broken into an under-ground tomb. For one fleeting instant, on a ledge of rock, they saw the body of a beautiful maiden, dressed in grave's clothes. In a moment, because of the inrush of air, the body dissolved into a cloud of yellow dust. One of the explorers walked over to the ledge and brushed his hand along it, gathering into it all that had been the body of a human being—just one handful of dust.

Who could believe that this handful of dust had ever lived and loved, suffered and enjoyed, had stood out in the open night and looked up with wonderment to the heavens, lifting up hands of prayer to God? Just a handful of dust. Yes, but a handful of dust infused with the Divine Spirit, permeated with the breath of God! It was the same spirit that dwelt in unlimited measure in Jesus Christ, Who took upon Him the form of a servant and was made in the likeness of man, Who came to our earth to show us human life as God intended it to be lived, and to win rebellious man back to his loving Heavenly Father.

The central aim of creation, according to Jesus, is the triumph of love. God is love. Love is not a solitary virtue. Love demands fellowship. Love is never perfected until it is shared. Even God had

to share His love, and He revealed that love in the gift of His Son to the world.

The word "religion" is from *religare* and means "to bind." So the chief end of man is not merely to be the eyes of the universe and to behold its beauty, or to be the mind of the universe and to work out its eternal laws, but to be the heart of the universe, and to bind it back in loving response to the God Who has created it. Only so is the mission of Christ fulfilled. Only then will war's wild clangor be heard no longer, and we shall see a new heaven and a new earth, wherein dwelleth righteousness.